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ಮಾನಸಗಂಗೋತ್ರಿ,, ಮೈಸೂರು ೫೭೦ ೦೦೬

KARNATAKA STATE OPEN UNIVERSITY
Manasagangotri, Mysore - 570 006

M.A. (Final)

SANSKRIT

- ENGLISH MEDIUM -

भगवद्गीता – कर्मयोगः 053

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ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

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भगवद्गीता - कर्मयोगः

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प्रस्तावना

प्रियाः संस्कृतविद्यार्थिनः

अस्मदीयकर्णाटकराज्यमुक्तविश्वविद्यानिलयस्य स्नातकोत्तरशिक्षणविभागे अन्तिमवर्षस्य संस्कृतकक्ष्यां प्रवेष्टृभ्यः भवद्भ्यः सर्वेभ्यः हार्दं सुस्वागतं व्याहरामि।

जगतीतलस्य प्राचीनतमभाषासु अग्रिमपङ्क्तौ विराजमाना संस्कृतभाषा अद्वितीयत्वेन वर्तते। वैदिकसंस्कृतं लौकिकसंस्कृतमिति संस्कृतं द्विधा विभक्तमस्ति। क्रिस्तपूर्वकाले वेदेषु दृश्यमानेयं भाषा क्रिस्तपूर्वपञ्चमशतके काव्यस्वरूपमलभत इति विदग्धाः विद्वांसः वदन्ति। उत्तरोत्तरकाले संस्कृतभाषासौ उन्नतशिक्षण-शासन-लेखन-काव्यादिषु सततं समुपयुज्यमाना सती सर्वत्र व्याप्तासीत्। विश्वस्य प्राचीनतमभाषासु संस्कृतभाषैव प्रप्रथमा इति भाषाविदः विमर्शकाश्च कथयन्ति। प्रायः लोके पञ्चसहस्र-वर्षाधिकम् इतिहासं लब्धवती संस्कृतादन्या भाषा एकापि नास्ति।

चत्वारो वेदाः विविधानि शास्त्राणि रामायण-महाभारतनामकादीतिहासाः अष्टादशपुराणानि-उपपुराणानि षड्दर्शनानि अनेकानि काव्यानि शास्त्र-व्याख्यानानि प्रशस्तयः शासनानि चाटुपद्यानि सुभाषितानीत्येवं रीत्या विविधप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये भूरि विलसन्ति। एतेषां परिचयः पाठ्यक्रमानुरोधेन यथावकाशं कारयिष्यते। संस्कृते विशेषाध्ययनार्थं गहनतमसंशोधनार्थं च युष्माकं सज्जीकरणमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

आसु अन्तिमवर्षस्य कक्ष्यासु यूयं वेदसूक्तानि उपनिषदं-भगवद्गीतां वैदिकसाहित्यचरित्रं कौटलीयम्-अर्थशास्त्रम् याज्ञवल्क्यस्मृतिं वाल्मीकिरामायणे सुन्दरकाण्डस्य कांश्चन सर्गान् प्रबन्धलेखनानि वैयाकरणसिद्धान्तकौमुद्यां समासप्रकरणं भाषाशास्त्रम् आनन्दवर्धनस्य ध्वन्यालोकं मम्मटस्य काव्यप्रकाशं प्राचीनार्वाचीनालङ्कारिकाणां परिचयं भारतीय-पाश्चात्यसाहित्यविमर्शयोः तुलनात्मकमध्ययनं च करिष्यथ।

युष्माकं स्वाध्यायसुलभाय स्वयंबोधनपद्धत्या (SIM) उपर्युक्तविषयेषु पाठाः विशिष्टरूपेण विद्वद्भिः आरचितास्सन्ति। अनेके विद्वांसः एतान् पाठान् महता परिश्रमेण सज्जीकृतवन्तः तेषां साहाय्यं सकार्तज्ञं संस्मरामि।

यूयं सर्वे एतान् सम्यगधीत्य एतेषु विषयेषु विशिष्टं ज्ञानं सम्पादयत इत्याशासे। "श्रद्धयाग्निः ज्ञानं समिध्यते" इति वेदवाण्यनुसारात् युष्माभिः श्रद्धाकृतमध्ययनं फलप्रदं यशःप्रदं च भूयादिति मदीयः आशयः। शुभं भवतु।

जीयात् गीर्वाणभारती

डा.एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु

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COURSE - VI

BLOCK - 4 - UNIT - 1

BHAGAVADGĪTA

1.0 OBJECTIVE

1.1 INTRODUCTION

1.2 TEXT

1.3 DATE AND AUTHORSHIP

1.4 COMMENTARIES ON THE GĪTĀ

1.5 REFERENCES

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UNIT - 1

BHAGAVADGĪTA

1.0 OBJECTIVE

In this Unit you will be introduced to the great Indian treatise Bhagavadgīta.

1.1 INTRODUCTION

The Bhagavadgīta is the essence of Indian philosophical and religous thoughts. It has served as a guide to the life of millions of people through the centuries. Its teaching is universal. It contains in it enduring truths of spiritual life and varifiable facts of our highest psychological possibilities. It opens a world of spiritual truth and experience to mankind. It is a handbook of instructions as to how every human being can come to live the subtle philosophical principles in the actual work-a-day world. It is for the common man and hence is a popular poem. It appeals to both the mind and the heart. It's teachings are emerged from the religous life of mankind. It has served as the prime authority and moral instruction and as a philosophical and religous text.

In the words of Sri Aurobindo, "But what we can do with profit is to seek in the Gītā for the actual living truths

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it contains, apart from their metaphysical form, to extract from it what can help us or the world at large and to put it in the most natural and vital form and expression, we can find that will be suitable to the mentality and helpful to spiritual needs of our present-day humanity ....."[1] The Bhagavadgīta in the words of William Von Humbolt, "the most beautiful, perhaps the only philosophical song existing in any known tongue"[2] J.W. Hauers calls it a work of imperishable significance.[3] In the words of Aldous Huxley, "the Gītā is one of the most comprehensive summaries of perennial philosophy ever to have been made. Hence its enduring value, not only for Indian, but for all mankind."[4] According to Prof. M. Hiriyanna, "In point of popularity the Gītā is second to no work in the world of Indian thought. It has always commanded great admiration and its popularity now if anything is on the increase.[5] Mahatma Gandhi writes, "the Gītā is not a aphoristic work; it is a great religious poem. The deeper you dive into it, the richer the meanings you get with every age the important words will carry new and expanding meanings."[6]

Men of all stature have found happiness and solace in the Gītā. Its influence is not confined to philosophic or academic but immediate and living, an influence both for thought as well as action. Its ideas plays a vital role in the revival and renewal of a nation and a culture. The substance of the Gītā is ever new and is renewable in experience as when it first appeared.

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The Gītā represents the entire gamut of human thought. In the words of Dr. S. Radhakrishnan, "It represents not any sect of Hinduism but Hinduism as a whole. not merely Hinduism but religion as such, in its universality, without limit of time or space, embracing within its synthesis the whole gamut of the human spirit, from the crude fetishism of the savage to the creative affirmations of the saint."[7] Hence the Divine Song has rightly found a place among the world's classics. It has been translated into Indian Languages, into English and other languages.

The Bhagavadgīta is a superb philosophical poem which embodies the quint essence of the Upaniṣadic teaching. The popular verse from the Vaiṣṇavīya Tantrasāra makes out that the Gītā restates the central teachings of the Upanisads when it says;

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत्॥

(The Upaniṣads are the cows and the cowherds son, Kṛṣṇa is the milker; Arjuna is the calf, the wise man is the drinker and the nectar-like Gītā is the excellent milk). The Gītā alongwith the Upaniṣads and the Brahmasūtra form the triple canon (प्रस्थानत्रयः) of the Hindu Religion and are regarded as authoritative on the fundamental tenats of Vedānta.

The Gītā had a profound influence on contemporary

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Indian philosophical thought. It incorporated the Saṁkhya, Yoga and Pāñcarātra systems into Vedānta and provided the germ for later development of the Bhāgavata Dharma. The Gītā has also brought about a synthesis among the doctrines of Vedānta, Sāṅkhya-Yoga and Pāñcarātra systems prevalent in its time. The Gītā was the first universal effort to bring these different philosophical systems under the banner of Kṛṣṇa, Vāsudeva who came to be a ccepted as an incarnation of the Supreme God.

1.2 TEXT

The Chapters XXIII to XL of the Bhīṣmaparva of the Mahābhārata form the 18 Chapters of the Gītā. A critical edition of the Gītā has been brought out as part of the critical edition of the Bhīṣmaparva, by the Bhandarkar Oriental Research Institute, Pune. Its editor, Dr. S.K. Belvalkar, has selected 41 MSS for collation and has made use of 29 'testimonia' or quotations found in the Bhagavadgītā commentaries or translations of the text, two epitomes of Kṣemendra (A.D. 1050) and Amarachandra (13th Century A.D.) five Gītāsāras and three translations and adaptations.

1.3 DATE AND AUTHORSHIP

Scholars differ with regard to the date and authorship

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of the Gītā. Dr. S. Radhakrishnan opines that "the Bhagavadgīta is later than the great movement represented by the early Upaniṣads and earlier than the period of the development of the philosophic systems and their formulation in Sūtras. From its archaic constructions and internal references, we may infer that it is definitely a work of the pre-Christian era. Its date may be assigned to the 5th Century B.C."[7]

M.R. Yardi is of the opinion that the Mahābhārata presupposes five different authors, who have been identified with Vaiśampāyana, Sūta, Sauti, Harivaṃśakāra and the author of the Parvasangraha. He concludes that Sauti is the author based on the Anustubh style of the Bhagavadgīta. He claims that this fact enables to fix beyond doubt the date of the Gītā and taking also into the account of astronimical calculations the date is fixed at 450 B.C.[8]

In general the authorship of the Gītā is attributed to Vyasa, the legendary compiler of the Mahābhārata. M.R. Yardi writes "Kṛṣṇa is represented in the Mahābhārata as having told the Gītā to Arjuna on the battlefield before the start of the war. While this is clearly incredible, it embodies a tradition about the identity of the Mahābhārata hero with the author of the Gītā. This traditional view is held by most of the Indian scholars and some Western scholars such as Grierson Garbe and Von Schroeder. However, Max Muller denies and Macdonell and Kieth doubt the identity of the two Kṛṣṇas."[9] For our purpose we can rely on the tradition.

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1.4 COMMENTARIES ON THE GĪTĀ

The Gītā has been recognised for centuries as an arthodox scripture of the Hindu religion possessing equal authority with the Upaniṣads and the Brahmasūtra. With the decline of Buddhism there arose different sects in India, such as Advaita non-dualism, Viśiṣṭādvaita or qualified non-dualism, Dvaita or dualism and Śuddhādvaita or pure non-dualism. The teachers of all these sects have written commentary on the Gītā supporting their own traditions and refuting the others. Among the extant commentaries on the Gītā, the commentary of Sri Śankarācārya (A.D. 788-820) is the earliest. He, however, refers to some prima facie views held by a predecessor, who is commonly acknowledged to Bōdhāyana. Śrī Śankara was followed by a succession of Ācāryas. To mention a few are Śrī Rāmānuja of 11th century A.D. who wrote गीतार्थसङ्ग्रह, Sri Nimbarka (A.D. 1162) and his desciple Kēśavakāsmīrin who wrote a commentary on the Gītā called तत्त्वप्रकाशिका, Sri Madhvacārya (A.D. 1199-1276) who wrote गीताभाष्य and गीता तात्पर्य, Sri Vallabhacharya (A.D. 1479) who developed Śuddādvaita, Madhusūdana, who wrote गूढार्थ दीपिका, B.G. Tilak, Sri Aurobindo and Mahatma Gandhi. Various commentaries points to the fact that the Gītā is one, from the study and reflection of it, one receives as much living truth and spiritual influence as one is capable of receiving. It is ever new, inspiring and enlightning.

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UNIT - 2

KARMAYOGA OF THE GĪTA

2.1 OBJECTIVES

2.2 INTRODUCTION

2.3 PURPOSE OF GITĀ

NIṢKĀMA KARMA

2.4 SELF-CHECK QUESTIONS

2.5 REFERENCES

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UNIT - 2

KARMAYOGA OF THE GĪTA

2.1 OBJECTIVES

In this Unit you will be able to understand the Karmayoga of the Gīta.

2.2 INTRODUCTION

The Gīta places before us three different ways to reach the goal of perfection or salvation. They are the way of knowledge (Jñānamārga), the way of Devotion (Bhaktimārga) and the way of Action (Karmamārga). These three ways are not distinct but are contributory to each other. Dr. S. Radhakrishnan writes : "These are distinguished on account of the distribution of emphasis on the theoritical, emotional and practical aspects. Men are of different types, reflective, emotional or active but they are not exclusively so. At the end, knowledge, love and action mingle together. God Himself is sat, cit and Ānanda, reality, truth and bliss. To those seeking knowledge, He is Eternal Light, clear and radiant as the sun at noonday, in which there is no darkness; to those struggling for vitue, He is Eternal Righteousness, steadfast and impartial; and to those emotionally viclined, He is Eternal Love and Beauty of Holiness. Even as God combines in Himself these features,

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man aims at the integral life of spirit. Cognition, will and feeling, though logically distinguishable, are not really separable in the concrete life and unity of mind. They are different aspects of the one movement of the soul."[1] According to Sri Aurobindo, "The Gītā preserves a perfectly equal balance, emphasising now knowledge, now works, now devotion, but for the purposes of the immediate trend of the thought, not with any absolute separate preference of one over the others. He in whom all three meet and become one, He is the Supreme Being, the Purushottama."[2]

2.3 PURPOSE OF GITĀ

NIṢKĀMA KARMA

The main purpose of the Gītā is to make Arjuna to wage the war which he refuses to fight and raises, difficulty. It raises the question whether action or renunciation of action is bettr and concludes that action is better. In the end Arjuna declares that his doubts are cleared and he would carry out the command to fight.[3] The teacher throughout the Gītā emphasizes the need for action.[4] The Lord does not reject the world as illusion and action as snare. He commands the full active live of man in the world with the inner life anchored in the Supreme. The Gītā is a mandate for action. It asks us to live in the world and save it. It is not possible for us to abstain from action. It says,

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नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः।।3:5।।

(For no one can remain even for a moment without doing work; every one is made to act helplessly by the impulses born of nature.) Thus according to Gītā it is inevitable that one should perform action.[5] But without proper knowledge of how to perform the action one will not attain salvation. The Lord points out the extreme subtility of the problem of action.[6] Therefore, the Gītā expounds the doctrine of Niṣkāma Karma or disinterested action. It says :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि।।2:47।।

(To action alone thou hast a right and never at all to its fruits; let not the fruits of action be thy motive; neither let there be in thee any attachment to inaction.)

The binding quality of an action does not lie in its mere performance but in the disire that prompts it. Hence renunciation refers, not to the act itself but to the frame of mind behind the act. Therefore, action should be preferred to inaction and superiority lies with the true, the inner renunciation of desire by equality and the giving up of works to the Supreme Puruṣa. According to Sri Aurobindo, "What is the work to be done is not to be determined by the individual choice, nor is the right to the action and the rejection of claim to the fruit the great word of the Gītā, but

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only a preliminary word governing the first state of the desciple when he begins ascending the hill of Yoga. It is practically superseded at a subsequent stage. For the Gītā goes on to affirm emphatically that the man is not the doer of the action; it is Prakṛti, it is nature, it is the great force with its three modes of action that works through him, and he must learn to see that it is not he, does the work. Therefore, the right to action is an idea which is only valid so long as we are still under the illusion of being the doer; it must necessarily disappear from the mind like the claim to the fruit, as soon as we cease to be our own consciouness, the doer of our works. All pragmatic egoism, whether the claim to fruits or the right to action, is then at an end."[7]

"The determinism of Prakṛti is not the last word of the Gītā ...... The disciple has to rise beyond this force and its three modes or Guṇas; he has to become Triguṇātīta. Not to her has he to surrender his actions, over which he has no longer any claim or "right", but into the being of the Supreme Reposing his mind and understanding, heart and will in Him, with self-knowledge, with God-knowledge, with world-knowledge, with a perfect equality, a perfect devotion, an absolute self-giving, he has to do works as an offering to the Master of all self-energisings and all sacrifice. Indentified in will, conscious with that consciousness, that shall decide and initiate the action. This is the solution which the Divine Teacher offers to the disciple."[8]

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While in Jñānayoga action is to be totally annihilated, the Gītā also holds that it can be sublimated by relinquishment of the selfish motive and by dedication to God. Thus the way of action of the Gītā does not involve a life of deprivation of the worldly life. Every person should perform his duty, without self-interest and become Sarva-Bhūtahite-Ratah, i.e., work for the good of all beings. This does not mean, however, that one should not get a proper remuneration for the work done by him or legitimate profits in industry or trade. It only means that one should not work only from a selfish motive in total disregard of public prosperity. One has to do the prescribed duty as a thing that aught to done, renouncing all attachment and also the fruit.[9] One's actions must be dictated by aptitude and experience[10] and must be performed with skill, zeal and firmness[11] with is the law of reason. Action should be performed for its own sake, giving up all attachment and desire for its fruit.[12] And as a worship of God in a spirit of dedication.

Action is to be performed in the spirit of sacrifice. Then it will not bind one. He performs all actions, dedicating them to the Supreme Lord. This is a spontanious self-giving to the Lord and results in the purification of the mind. The Gītā also asks one to perform action for the sake of world-maintenance and progress, लोकसङ्ग्रह.[13] One shall perform work until one's death even after attaining salvation. "A man whose delight is in the Self alone, who is content with the Self, who is satisfied with the self, for him

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there exists no work that needs to be done[14] - says Gītā. There is nothing that remains to be done by the wise sage as by God, yet both of them act in the world for the sake of welfare of the world. The freed souls work for the guidance of men who follow standards set by the wise and greatmen.[15] They live in this world but they are not attached to it. "As the unlearned act from attachment to their work, so should the learned also act but without attachment, with the desire to maintain the world-order."[16] The duty of the liberated is free and spontaneous and not obligatory."

In the words of S. Radhakrishnan, "while the Buddhist ideal exalts a life of contemplation, the Gītā attracts all those souls who have a relish for action and adventure. Action is for self fulfilment. We must findout the truth of our own highest and innermost existence and live it and not follow any outer standard. Our svadharma outward life, and Svabhāva, inner being, must answer to each other. Only then will action be free, easy and spontaneous. We can live in God's world as God intends us to live only be keeping alive the precious unearthly flame of uniqueness. By placing ourselves in the hands of the Divine, by making ourselves perfect instruments for His use do we attain the highest spiritual wisdom."[17]

Thus the central teaching of the Gītā is to perform action as a yogin. No one can escape from performing action. The Gītā teaches us to perform this in a perfect way which will lead us to salvation. Even after attaining the goal

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of salvation wẹ are to perform action for the sake of world-maintenance and progress, लोकसङ्ग्रह. If we act in the way taught by the Gītā, with detachment and dedication, we can get rid of the world's misery caused by hatered and violence. Prosperity, happiness and peace shall abide then everywhere.

2.4 SELF-CHECK QUESTIONS

1. Explain the Ḳarmayoga of Bhagavadgītā.

2. Write short notes on :

   1. Niṣkāma Karma 2. Lōkasaṅgraha

2.5 REFERENCES

1. S. Radhakrishnan, The Bhagavdagīta, Blackie & Son Publishers Pvt. Ltd., Bombay, 1982, p.53.

2. Sri Aurobindo, The Bhagavdagīta, Ed. Parmeshwari Prasad Kehtan, Sri Aurobindo Divine Life Trust, Jhunjunu, Rajasthan, 2000, p. xx.

3. नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत।

   स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव।।18:73।।

   (Arjuna said : Destroyed is my delusion, I have regained memory through. They grace O Achyuta

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(infallible), I stand firm with my doubts despelled. I will act according to thy word).

4. i) अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत।।2:18।।

(These bodies of the embodied One, who is eternal, indestructible and illimitable, are known to have an end. Therefore, fight, O Bharata).

ii) हतो वा प्राप्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्।

तस्माद्युध्यस्व कौन्तेय युद्धाय कृतनिश्चयः।।2:37।।

(Slain thou shall attain heaven, victorious thou shall enjoy the earth; therefore, aris O son of Kunti, resolved upon battle).

iii) तस्मादसक्तः सततं कार्यं कर्म समाचर।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः।।3:19।।

(Therefore without attachment perform ever the work that is to be done; for by doing work without attachment man attains to the highest.)

iv) एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम्।।4:15।।

(So knowing was work done by the men of old who sought liberation; do therefore, thou also, work of that more ancient kind done by ancient men.)

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v) तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।

मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम्।।8:7।।

(Therefore at all times remember Me and fight; for if thy mind and thy understanding are always fixed on and given up to Me, without doubt thou shall come to Me.)

vi) तस्मात्त्वमुत्तिष्ठ यशोलभस्व जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम्।

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्।।11:33।।

(Therefore, arise thou and gain glory, conquer thy enemies and enjoy an opulent kingdom. By Me already are they slain, do thou become the occassion only. O Savyasācin.)

vii) तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि।।16:24।।

(Therefore, let the Śāstra be for thee the authority to determine what ought to be done and what ought to be done. Knowing what has been declared by the rules of the Śāstra, thou shouldst work here.)

5. i) न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते।।18:11।।

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(Nor indeed is it possible for an embodied being to abandon work altogether; verily he who gives up the fruit of work is called a Tyagi, a renouncer.)

6. कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः।।4:17।।

(One has to understand about action as well as to understand about wrong action and about in action one has to understand; thick and tangled is the way of works.)

7. Sri Aurobindo, the Bhagavadgītā, Bombay, 1982, p. xxiii, xxiv.

8. Ibid. pp. xxiv - xxv.

9. The Gītā. 18:9

10. Ibid. 4:13

11. Ibid. 18:26

12. Ibid. 18:26

13. Ibid. 3:20

14. Ibid. 3:17

15. Ibid. 3:21

16. Ibid. 3:25

17. S. Radhakrishnan, The Bhagavadgītā, Bombay, 1982, p. 73.

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UNIT - 3

तृतीयोध्यायः ।

कर्मयोगः - १

3.0 OBJECTIVES

3.1 TEXTUAL PORTIONS

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UNIT - 3

तृतीयोध्यायः।

कर्मयोगः - १

पाठ्यभागः - प्रथमोभागः

3.0 OBJECTIVES

In this Unit you will be able to understand the text, the Third Chapter, Karmayoga.

3.1 TEXTUAL PORTIONS

अर्जुन उवाच।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।
तत्किं कर्मणि घोरे मां नियोजयसि केशव।।१।।

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्।।२।।

श्री भगवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्।।३।।

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न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते।

न च संन्यसनादेव सिद्धिं समधिगच्छति।।४।।

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः।।५।।

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते।।६।।

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते।।७।।

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।

शरीरयात्रापि च ते न प्रसिध्येदकर्मणः।।८।।

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर।।९।।

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सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्।।१०।।

देवान्भावयतानेन ते देवा भावयन्तु वः।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ।।११।।

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः।।१२।।

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्।।१३।।

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः।।१४।।

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्।।१५।।

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एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति।।१६।।

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते।।१७।।

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः।।१८।।

तस्मादसक्तः सततं कार्यं कर्म समाचर।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः।।१९।।

कर्मणैव हि संसिद्धमास्थिता जनकादयः।

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि।।२०।।

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते।।२१।।

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3.1.1 अन्वयः

हे जनार्दन, ते मता बुद्धिः ज्यायसी कर्मणः तत् किं नियोजयसि मां घोरे कर्मणि केशव।।१।।

3.1.2 TRANSLATION

O Janardana, if wisdom is deemed by you superior to action, then why do you, O Keśava urge me to this horrible action.

3.2.1 अन्वयः

व्यामिश्रेण इव वाक्येन मे बुद्धिं मोहयसि इव। तत् निश्चित्य एकं वद येन अहं आप्नुयाम् श्रेयः।।२।।

3.2.2 TRANSLATION

You seem to be wilder my mind by a seemingly confused utterance. Tell (me) then decisevely the one thing by which I can attain to the highest good.

3.2.3 EXPLANATION OF VERSES 1 AND 2

The seed of the teachings of the Gītā like the doctrine of disinterested action, equanimity, rejection of outward renunciation, devotion to the Divine etc. are briefly dealt in the 2nd Chapter. There we find the withdrawal of will from the ordinary motive of man's activities, desire, normal sense-seeking thought and will with its passions and ignorance, and the desireless calm unity and passionless

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serenity of the Brahmic poise of the will from its usual habit of troubled varied ideas and wishes. Kṛṣṇa stresses the need to withdraw oneself from the senses, desires and human action and turn towards the Divine Brahman. He also states that the works are far inferior to the Yoga of intelligence (बुद्धियोग). At the same time he insists upon doing works as part of the Yoga. Hence there seems to be some inconsistency in this teaching by Arjuna and he asks a strait away, simple and natural question that why he is insisted to do the terrible work if it is inferior to the intelligence. The Lord answers his question in the next verse.

3.3.1 अन्वयः

श्री भगवान् उवाच, अस्मिन् लोके द्विविधा निष्ठाः मया पुरा प्रोक्ता।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्।।३।।

3.3.2 TRANSLATION

The blessed Lord said : In this world a two-fold way of life has been declared by Me before, O sinless one, the path of knowledge for the Sāṅkhyās and the path of action for the Yogins.

3.3.3 EXPLANATION

The Lord distinguishes the two means of salvation viz., the Yoga of knowledge and the Yoga of works. Those who accept the Yoga of knowledge considers works as an impediment and those who accept the Yoga of works,

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considers work as a means of salvation. But the Lord does not devide them here. Neither he upholds one and degrades another. Even he does not insist strongly on any fusion of them. Naiṣkarmya i.e., the calm voidness from works is to be attained by the soul and not cessation of the work of Prakṛiti. Mere physical renunciation of works does not help and cannot be the means of salvation.

3.4.1 अन्वय:

पुरुषः कर्मणः अनारम्भात् नैष्कर्म्यं न अश्नुते। न च सिद्धिं संन्यसनादेव समधिगच्छति।।४।।

3.4.2 TRANSLATION

Not by abstention from actions does a man win freedom from action; nor by mere renunciation does he attain to his perfection.

3.4.3 EXPLANATION

Arjuna's previous question also intends that how is it possible to remain unaffected even when one involves in doing action. It is impossible to be unaffected by the sense of egoism, ignorance and desire. Hence only by renouncing all actions one can attain cessation from desire and ignorance. This purport in Arjuna's question is firmly negated by the Lord. He negates it as such renunciation is far from being indispensble and even it is not possible.

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3.5.1 अन्वयः

हि न कश्चित् क्षणमपि ज़ातु तिष्ठति अकर्मकृत्। हि सर्वः अवशः प्रकृतिजैर्गुणैः कर्म कार्यते।।५।।

3.5.2 TRANSLATION

For no one can remain even for a moment without doing work; everyone is made to do action helplessly by the modes born of Prakṛiti.

3.5.3 EXPLANATION

Our physical life, its maintenance, its continuance cannot be affected without action. So long as we lead embodied lives, we cannot escape from action. By implication the view that the released soul ceases to work, as all work is a derogation from the supreme state, a return to ignorance, is rejected. While life remains, action is unavoidable. Thinking is an act; living is an act - and these acts cause many effects.

3.6.1 अन्वयः

विमूढात्मा यः कर्मेन्द्रियाणि संयम्य मनसा इन्द्रियार्थान् स्मरन् आस्ते सः मिथ्याचारः उच्यते।।६।।

3.6.2 TRANSLATION

He who restrains his organs of action but continues in

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his mind to brood over the objects of sense, is a delude soul, and is said to be a hypocrite.

3.6.3 EXPLANATION

True restraint is possible only when the mind is controlled. One may outwardly control his activities but if he does not restrain the desires which impel them, he has not grasped the true meaning of restraint. The Lord calls such person a hypocrite. Outward appearance is not at all the criterion. It is the mind which is responsible for everykind of action. Through mind only one does all the actions. Hence to attain to real restraint one has to control the mind along with the organs of actions.

3.7.1 अन्वयः

अर्जुन यः तु मनसा इन्द्रियाणि नियम्य असक्तः कर्मेन्द्रियैः कर्मयोगान् आरभते सः विशिष्यते।।७।।

3.7.2 TRANSLATION

But, whoever, controlling the senses by the mind, performs O Arjuna, Yoga of action with the organs of action without attachment, he excels.

3.7.3 EXPLANATION

In this verse the true spirit of inward detachment is commended. One who engages in the path of action without attachment and with controlled senses by the mind excells

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in the path of action. The regidity of the law can be triumphed over by the human will. One should not look upon the things of the world as means to one's satisfaction. When one looks at all things as manifestations of the Real and not as objects to be grasped and possessed, the lost equanimity, integrity and innocense is recovered. Contemplation is essential to develop this attitude of non-attachment to things.

3.8.1 अन्वयः

त्वं कर्म नियतं कुरु। हि अकर्मणः कर्म ज्यायः। अकर्मणः ते शरीरयात्रा अपि न प्रसिद्ध्येत्।।८।।

3.8.2 TRANSLATION

Do thou action their self-controlled for action is greater than inaction; even the maintenance of thy physical life cannot be effected without action.

3.8.3 EXPLANATION

Every one has to perform his duties. Action is superior to inaction. Even the physical life is not possible without action. Moreover, it is impossible to remain without doing action. What is important is to do the duties without attachment. Action is inevitable but one has to use it as a means to attain to higher hights. Even the trivial actions when performed surrendering to the Lord, it takes us to higher plane.

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3.9.1 अन्वयः

यज्ञार्थात् कर्मणः अन्यत्र अयं लोकः कर्मबन्धनः कौन्तेय मुक्तसङ्गः तदर्थं कर्म समाचर।।९।।

3.9.2 TRANSLATION

Unless does for the sake of sacrifice, this world is bound by action. For that reason, O son of Kunti, perform action without attachment.

3.9.3 EXPLANATION

In this verse the Lord asks to do the work in the spirit of sacrifice and for the sake of the Divine. One has to perform actions without any expectation for reward. Action done in this manner will not bind us; even the inevitable actions. Here the term sacrifice is interpreted in larger sense. Whatever we do, we have to do it in the spirit of sacrifice.

3.10.1 अन्वयः

सह यज्ञः प्रजाः सृष्ट्वा प्रजापतिः पुरा उवाच। अनेन प्रसविष्यध्वम् एष वः अस्तु इष्टकामधुक्।।१०।।

3.10.2 TRANSLATION

In ancient days the Lord of creatures created men along with sacrifice and said, "By this shall ye bring forth

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and this shall be unto you that which will yield the milk of your desires."

3.10.3 EXPLANATION

Men and sacrifice are created together by the Lord. When one performs action as sacrifice it can fetch his desires. Salvation is assured by doing one's allotted duty in a spirit of sacrifice.

3.11.1 अन्वयः

अनेन देवान् भावयता ते देवा भावयन्तु वः। परस्परं भावयन्तः श्रेयं परम् अवाप्स्यथ।।११।।

3.11.2 TRANSLATION

When we do our duty as sacrifice, we shall be raised to higher levels. Here the effect is mutual. The gods are pleased by the sacrifice and one who performs sacrifice will be bestowed his desires by the gods, pleased by the sacrifice.

3.12.1 अन्वयः

यज्ञभाविताः देवाः वः इष्टान् भोगान् दास्यन्ते हि। यः तैः दत्तान् एभ्यः अप्रदाय भुङ्क्ते सः स्तेन एव।।१२।।

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3.12.2 TRANSLATION

Fostered by sacrifice the gods shall give you desired enjoyments; who enjoys their given enjoyments and has not given to them, he is a thief.

3.12.3 EXPLANATION

In this verse the Lord enjoins us to perform actions as sacrifice and calls as a thief the one who enjoys the gifts of the gods without returning them the returns. The whole creation is maintained in this kind of a reciprocal actions. By performing any sacrifice in the true spirit of the sacrifice one will be benefitted and will move further towards the goal of salvation.

3.13.1 अन्वयः

यज्ञशिष्टाशिनः सन्तः सर्वकिल्बिषैः मुच्यन्ते। ये पापाः तु पचन्ति आत्मकारणात् ते तु अघं भुञ्जते।।१३।।

3.13.2 TRANSLATION

The virtuous who eat the left-overs of sacrifice are freed from all sins. But the wicked verily eat sin who cook for their own sake.

3.13.3 EXPLANATION

In this verse the performance of sacrifice is enjoined as mandatory. Each one has to perform his duty as sacrifice

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and by doing this he shall be contributing to the maintanance of the world order. He will rise above selfishness and this in turn takes him to the path of salvation. One who does not perform the sacrifice is called by the Lord as a theif as he becomes selfish and does not return the dues to the society.

3.14.1 अन्वय:

भूतानि अन्नात् भवन्ति। पर्जन्यात् अन्न सम्भवः, पर्जन्यः यज्ञात् भवन्ति। यज्ञः कर्मसमुद्भवः।।१४।।

3.14.2 TRANSLATION

From food creatures come into being; from rain is the birth of food; from sacrifice rain comes into being and sacrifice is born of work.

3.14.3 EXPLANATION

The all importance of the work is well brought out here. Everything is rooted in action. Creatures come into existence from food, food comes from rain, rain comes from sacrifice and sacrifice is born of work. Thus performance of action in the proper way ensures maintanance and sustenance of the whole creation.

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3.15.1 अन्वयः

कर्म ब्रह्मोद्भवं विद्धि, ब्रह्म अक्षर समुद्भवम्। तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्।।१५।।

3.15.2 TRANSLATION

Know that ritual action originates from the Veda, and the Veda originates from the imperishable. The all-pervasive Veda is therefore, ever established in sacrifice.

3.15.3 EXPLANATION

In this verse the Lord declares that action is rooted in the imperishable. The world will fall into ruin if the Supreme ceases to do action. In fact the world is a great sacrifice. We read in the Ṛgveda (X.90) that the one Puruṣa was offered as a sacrifice and his limbs were scattered to all the quarters of space. The world's pattern is kept up by this great sacrifice. Moreover action is a moral as well as a physical necessity for all embodied beings. The entire activity of the world is traceable to it.

3.16.1 अन्वयः

पार्थ एवं प्रवर्तितं चक्रं इह यः न अनुवर्तयति अघायुः इन्द्रियारामो सः मोघं जीवति।।१६।।

3.16.2 TRANSLATION

Whoever on earth does not keep rolling the wheel

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thus set in motion, leads a sinful life, gratifying his senses. He lives in vain, O Partha.

3.16.3 EXPLANATION

In the Vedas it is conceived that the sacrifice is an interchange between gods and men. In this verse the Lord gives it a larger context. Here sacrifice is conceived as having interdependance of being in the cosmos. Sacrifice is the Supreme; it is the law of life. God is the enjoyer of all sacrifices. Hence all the deeds done in the spirit of sacrifice are pleasing to God. The cosmos and the individual are mutually dependent. In fact, there is a constant interchange between human life and world life. Hence the Lord says that one who lives for himself live in vain. The progress of this world is achieved by the co-operation of the human and the divine. Sacrifice is not to the deities but to the Supreme of whom the deities are varied forms. In the IV Chapter the Lord says :

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना।।४.२४।।

[(For him) the act of offering and also oblation is Brahman offered by Brahman in the fire of Brahman. To Brahman alone will he attain, who contemplates action as only Brahman].

Here it is said that the act and the materials of the

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sacrifice, the giver and the receiver, the goal and the object of the sacrifice are all Brahman.

3.17.1 अन्वयः

यः मानवः तु आत्मरतिः एव स्यात्, आत्मतृप्तः च सन्तुष्टः आत्मनि एव तस्य कार्यं न विद्यते।।१७।।

3.17.2 TRANSLATION

But the man whose delight is in the self alone, who is content with the self, who is satisfied with the self, for him there exists no work that needs to be done.

3.17.3 EXPLANATION

In this verse the Lord tells that for some there are no duties to be performed as such. They are the ones who delight in their self, who are content with the self, who are satisifed with the self. This does not mean that they cease to perform action. But action is not binding on them. They spontaneously perform action because of their perfected nature.

3.18.1 अन्वयः

तस्य कृतेन अर्थः न कश्चन एव च न अकृतेन इहः च सर्वभूतेषु अस्य अर्थव्यपाश्रयः कश्चन न।।१८।।

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3.18.2 TRANSLATION

For he has no concern at all with action nor with inaction on this earth; nor does he have any purpose of his dependent on any being.

3.18.3 EXPLANATION

This verse substantiates the previous verse saying that the liberated souls have nothing to do with the actions. No interest of them is to be served by doing actions or by not doing it as they are perfectly happy in the possession and enjoyment of self. But the next verse indicates that even the liberated soul undertakes leisureless action which he undertakes for the welfare of the world.

3.19.1 अन्वयः

तस्मात् सततं असक्तः कार्यं कर्म समाचर। हि असक्तः कर्म आचरन् पुरुषः परम् आप्नोति।।१९।।

3.19.2 TRANSLATION

Therefore, without attachment, perform always the work that has to be done, for man attains to the highest by doing work without attchment.

3.19.3 EXPLANATION

This verse points out that work done without attachment is even superior to work done in a spirit of

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sacrifice which is itself superior than work done with selfish aims. One attains to the highest by doing work detached. But even the emancipated souls do work whenever necessary.

3.20.1 अन्वयः

जनकादयः कर्मणा एव हि संसिद्धिं आस्थिताः। लोकसंग्रहम् एव अपि सम्पश्यन् कर्तुं अर्हसि।।२०।।

3.20.2 TRANSLATION

Janaka and others indeed attained liberation through action only. You should also work, keeping in view the welfare of the world.

3.20.3 EXPLANATION

King Janaka of Mithila was the father of Sita, the wife of Rama. He was liberated by performing actions without attachment. He ruled, giving up his personal sense of being the worker. Even Sankara says that Janaka and others worked lest people at large might go astray, convinced that their senses were engaged in activity. Lokasangraha or world maintenance assures the welfare of the society as a whole. The aim should be to spiritualise the society. This will ensure brotherhood on earth. Social action must be controlled by religious ethics.

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3.21.1 अन्वयः

श्रेष्ठः यद् यद् आचरति तत् तत् इतरः जनः। स यत् प्रमाणं कुरुते लोकः तत् अनुवर्तते।।२२।।

3.21.2 TRANSLATION

Whatever a great man does, other men also do the same whatever standard he sets, the people follow that.

3.21.3 EXPLANATION

Men usually imitate the standards set by great people. Great men are the path-makers who blaze the trail that other men follow. They are people with light within them. Their inner strength makes them distinct from the common people. Hence they become leaders and the rest follow them.

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UNIT - 4

तृतीयोध्याय: ।

कर्मयोग: - २

4.0 INTRODUCTION

4.1 पाठ्यभाग: - द्वितीयोभाग:

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UNIT - 4

तृतीयोध्यायः।

कर्मयोगः - २

4.0 INTRODUCTION

In this Unit you will be able to understand the second part of the Karmayoga.

4.1 पाठ्यभागः - द्वितीयोभागः

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि।।२२।।

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः।।२३।।

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम्।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः।।२४।।

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोऽकसंग्रहम्।।२५।।

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न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्।।२६।।

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।
अहंकारविमूढात्मा कर्ताहमिति मन्यते।।२७।।

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते।।२८।।

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत्।।२९।।

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः।।३०।।

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः।।३१।।

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ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः।।३२।।

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति।।३३।।

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ।।३४।।

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः।।३५।।

अर्जुन उवाच।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः।।३६।।

श्री भगवानुवाच।

काम एष क्रोध एष रजोगुणसमुद्भवः।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्।।३७।।

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धूमेनाव्रियते वह्निर्यथादर्शो मलेन च।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्।।३८।।

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।

कामरुपेण कौन्तेय दुष्पूरेणानलेन च।।३९।।

इन्द्रियाणि मनो बुद्धिरस्याधिष्टानमुच्यते।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्।।४०।।

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतवर्षभ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम्।।४१।।

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः।।४२।।

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना।

जहि शत्रुं महाबाहो कामरुपं दुरासदम्।।४३।।

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4.22.1 अन्वयः

पार्थ त्रिषु लोकेषु मे कर्तव्यं किञ्चन न अस्ति। अनवाप्तम् अवाप्तव्यं न, (तथापि) वर्त एव च कर्मणि।।२२।।

4.22.2 TRANSLATION

I have no task to perform, O Partha, whatsoever in the three worlds; nor have I anything to obtain that I do not have. Still I continue to work.

4.22.3 EXPLANATION

Lord Krishna, a perfect man, a true yogi has nothing to gain from the world. Yet he is engaged in action. He reveals that life of God and life of the world are not opposed to each other.

4.23.1 अन्वयः

पार्थ, हि यदि अहं अतन्द्रितः कर्मणि न जातु वर्तेयं सर्वशः मनुष्याः मम वर्त्मा अनुवर्तन्ते।।२३।।

4.23.2 TRANSLATION

For, if ever I did not engage in work unwearied, O Partha, men in every way follow my path.

4.23.3. EXPLANATION

The entire universe survives and sustain itself by activity. There is no need of work for the Lord. But still he

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is engaged in work. If the Lord discontinue to work without relaxation, men also would follow his path. This will result in inactivity and unproductive existence.

4.24.1 अन्वयः

अहं कर्म न कुर्यां चेत् इमे लोकाः उत्सीदेयुः, इमाः प्रजाः उपहन्यां, संकरस्य च कर्ता स्याम्।।२४।।

4.24.2 TRANSLATION

These worlds would fall into ruin, if I did not perform action. I should be the creator of disordered life and destroy these people.

4.24.3 EXPLANATION

In this verse the Lord explains the harm that will cause the world if He does not act. The Lord says that if he does not perform action it will adversely affect the harmonious progress of the Universe. The world would perish if he does not work. The Universe is a cosmos and not a chaos. Lawlessness is not noticed anywhere in the working of cosmic forces as God controlls them.

4.25.1 अन्वयः

भारत, अविद्वांसो कर्मणि सक्ताः यथा कुर्वन्ति तथा विद्वांसः लोकसंग्रहं चिकीर्षुः असक्तः कुर्याद्।।२५।।

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4.25.2 TRANSLATION

As the unlearned act from attachment to their work, so should the learned also act, O Bhārata, but without any attachment, with the desire to maintain the world-order.

4.25.3 EXPLANATION

The liberated soul has no action to be performed. Even as the souls which are bound, are working with attachment, the liberated souls are to work without attachment like the Divine does. Their activity will be inspired by the light and joy of the Supreme ensuring the maintenance of the world-order.

4.26.1 अन्वय:

अज्ञानां कर्मसंगिनां बुद्धिभेदं न जनयेत्, विद्वान् सर्वकर्माणि युक्तः समाचरन् जोषयेत्।।२६।।

4.26.2 TRANSLATION

Let him not unsettle the minds of the ignorant who cling to action. Rather the wise man, performing Yoga, should encourage all actions.

4.26.3 EXPLANATION

The Jñānin is not to unsettle the minds of the ignorant who perform action with attachment. But he must deligently perform the actions without attachment and become

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exemplary to others. The common folk will automatically imitate him and learn to follow his unfailing footsteps.

4.27.1 अन्वयः

प्रकृतेः गुणैः क्रियमाणानि कर्माणि सर्वशः अहंकार विमूढात्मा अहं कर्ता इति मन्यते।।२७।।

4.27.2 TRANSLATION

All actions are brought by qualities of nature in all cases. One whose mind is deluded by egoism thinks, "I am the doer."

4.27.3 EXPLANATION

This verse explains the way an ignorant man is attached to action. He thinks that he is the doer. He fails to understand that all actions are performed merely by the qualities of nature. Deluded by egoism he thinks that he is the doer.

4.28.1 अन्वयः

महाबाहो गुणकर्मविभागयोः तत्ववित् तु गुणा गुणेषु वर्तन्त इति मत्वा न सज्ज्ञते।।२८।।

4.28.2 TRANSLATION

But, O mighty-armed (Arjuna), he who knows the

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truth about the division of qualities and their functions, does not get attached, thinking that qualities (senses) act on qualities (objects).

4.28.3 EXPLANATION

The wise man, contrary to the ignorant knows the truth, i.e., the Prakṛti and its modes perform action not the soul. Hence attachment has no place in him. He never thinks that he is the doer.

4.29.1 अन्वय:

प्रकृतेः गुणसम्मूढाः गुणकर्मसु सज्जन्ते ; अकृत्स्नविदः तान् मन्दान् कृत्स्नवित् न विचालयेत्।।२९।।

4.29.2 TRANSLATION

Those deluded by the qualities of nature get attached to their functions. But let no one who knows the whole unsettle the minds of the ignorant who know only a part.

4.29.3 EXPLANATION

This verse enjoins that one should not disturb those who act under the impulsion of nature. They should be gradually delivered from the false identification of the self with the ego subject to nature. The true is the divine; eternally free and self-aware. The false self is the ego which is a part of nature, which reflects the workings of Prakṛti. If we realize that the Ātman or the true self is the detached

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witness, serene and impartial. no action binds us. though we engage in the great battle against imperfection and sorrow and work for world solidarity.

4.30.1 अन्वयः

सर्वाणि कर्माणि अध्यात्मचेतसा मयि संन्यस्य निराशी निर्ममो भूत्वा विगतज्वरः युध्यस्व।।३०।।

4.30.2 TRANSLATION

Resigning all thy works to Me, with thy consciousness fixed in the self, being free from desire and egoism, fight, delivered from thy fever.

4.30.3 EXPLANATION

Here the Lord makes it clear that we have to work surrendering ourselves completely to the Lord who reigns over the whole Universe. The Lord's wil shall be sought after. We must do the work with the sense that we are the servants of the Lord. The Lord advises Arjuna to act on with a mind soaked with devoted remembrances of the Self. Renunciation is not abstaining from doing any action but it is the removing of the stink of ego-centricism and the selfishness.

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4.31.1 अन्वयः

ये मानवाः इदं मे मतं नित्यं अनुतिष्ठन्ति ते श्रद्धावन्तः अनसूयन्तः अपि कर्मभिः मुच्यन्ते।।३१।।

4.31.2 TRANSLATION

Those men, too, who full of faith and free from cavil, constantly follow this teaching of Mine are released from (the bondage of) works.

4.31.3 EXPLANATION

Here the Lord makes it clear that a mere study of technique is of no use but we have to practice it properly. With full faith and without cavilling one has to follow this path and get freed from work.

4.32.1 अन्वयः

ये तु अभ्यसूयन्तः एतत् मे मतं न अनुतिष्ठन्ति सर्वज्ञानविमूढान् तान् नष्टान् अचेतसः विद्धि।।३२।।

4.32.2 TRANSLATION

But as for those who cavil at this advice and fail to act upon it, know them to be deluded in all knowledge, witless and lost.

4.32.3 EXPLANATION

The Lord warns in this verse that those who decry

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this great teaching of this and do not practice it will become increasingly deluded and lose their discrimination. The Karma Yoga tought by the Lord is the way of life and we have to live it if we want to emancipate ourselves.

4.33.1 अन्वयः

ज्ञानवान् अपि स्वस्याः प्रकृतेः सदृशं चेष्टते। भूतानि प्रकृतिं यान्ति, निग्रहः किं करिष्यति।।३३।।

4.33.2 TRANSLATION

Even the man of knowledge acts in accordance with his own nature. Beings follow their nature. What can repression accomplish ?

4.33.3 EXPLANATION

Śri Śankarācārya explains Prakṛti as the mental equipment with which one is born, as the result of the past acts. (प्रकृतिः नाम पूर्वकृत धर्माधर्मादिसंस्काराः वर्तमानजन्मादौ अभिव्यक्ताः सा प्रकृतिः।) This must run its course. The man of knowledge mentioned here indicates one who has understood thoroughly the 'technique of action' as explained in this chapter. Even when he knows the technique, the Lord says that it is not easy for him to follow it, because his mind is designed to carry his thoughts through ego-centric and selfish channels, ever panting to gain some desires. The statement निग्रहः किं करिष्यति (what can restraint do?) reveals that the higher ways of living are not meant for all.

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4.34.1 अन्वयः

इन्द्रियस्य इन्द्रियस्य अर्थे रागद्वेषौ व्यवस्थितौ तयोः वशं न आगच्छेत्, तौ हि अस्य परिपन्थिनौ।।३४।।

4.34.2 TRANSLATION

Attachment and aversion are settled in every sense organ for its object. Let no one fall into their power; for they stand in the way (of his progress).

4.34.3 EXPLANATION

Men should be guided by understanding. If our lives are ruled by impulses, then it is no way better than the animals: Then attachments and aversions will determine our acts. If we are acting in accordance to our likes and dislikes, we will be bound by them. But when we act from a sense of duty, overcoming these impulses, Prakṛti cannot victimise us. The exercise of human freedom is conditioned and not cancelled by the necessities of nature.

4.35.1 अन्वयः

स्वनुष्ठितात् परधर्मात् विगुणः स्वधर्मः श्रेयान्। स्वधर्मे निधनं श्रेयः परधर्मः भयावहः।।३५।।

4.35.2 TRANSLATION

Better is one's duty, though destitute of merit, than another's duty well-performed. Better is death in the

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discharge of one's duty; another duty is brought with danger.

4.35.3 EXPLANATION

There is more happiness in doing one's own work even without excellence than in doing anothers duty well. Each one must try to understand his psychological make-up and function in accordance with it. We must play our part, manfully, be it great or small. However distateful one's duty may be one must be faithful to it even unto death.

4.36.1 अन्वय:

अर्जुन उवाच,

वार्ष्णेय, अथ अयं पुरुषः केन प्रयुक्तः अनिच्छन् अपि, बलादिव नियोजितः पापं चरति।।३६।।

4.36.2 TRANSLATION

Arjuna said,

But by what is a man impelled to commit sin, as if by force, even against his will, O Vārṣṇeya (Kṛṣṇa)?

4.36.3 EXPLANATION

In this verse Arjuna asks a definite question which is a proof of his being introspective. He is conscious of certain forces working within himself that were ruining and obstructing the play of his own higher impulses. Everybody

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has the idea of good and meritorious. But when it comes to action one gets tempted to do the wrong. The paradoxical confusion between one's ideology and one's own actions, becomes quite a big problem to all those who try to introspect and review themselves.

"The Divine in us, with its nobler aspirations wants to fulfil itself with its higher impulses and subtler achievements, but the animal instinct in us tempts us away, and we walk the path of the baser joys of the flesh. This invariably happens even against our own wishes. Hence is the question of Arjuna coming out naturally and this will become everybody's question when they strive to achieve higher goal."

4.37.1 अन्वयः

श्री भगवानुवाच,

रजोगुणसमुद्भवः एषः कामः, एषः क्रोधः महाशनः महापाप्मा, एनम् इह वैरिणं विद्धि।।३७।।

4.37.2 TRANSLATION

The Blesed Lord said;

This is craving, this is wrath, born of the mode of passion, all devouring and most sinful. Know this to be the enemy here.

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4.37.3 EXPLANATION

The Lord gives a definite answer to the definite question of Arjuna. They are the desire and wrath. Desire is the inner enemy which prompts us to acquire and possess the objects of senses. When such desired objects get obstructed from reaching their desired objects, and get refracted at an intermediate obstacle, are called 'anger'. These two are the greatest and the only enemies that compel us to compromise with higher values and tempts us to commit sins. These two breed numberless progenies of sin and sorrow and destroy us.

4.38.1 अन्वय:

यथा धूमेन आव्रियते वह्निः, मलेन आदर्शः यथा गर्भः उल्बेन आवृतः तथा इदं तेन आवृतम्।।३८।।

4.38.2 TRANSLATION

As fire is enveloped by smoke, as a mirror is covered by dust, as an embryo is encased in the womb, so is this obscured by it.

4.38.3 EXPLANATION

The Lord illustrates with three examples how desire and the consequent anger delude our rational capacity and stop our descriminatory power. Three examples are given only to stress its intensity. It also reveals three kinds of

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desires viz., the Sattvic, the Rajasic and the Tamasic. In the example of fire and smoke, the fire is partially veiled. Likewise even the Sattvic desires such as to attain perfection veil the infinite glory of the spirit. The example of mirror and dust, is more thicker than the previous one and more difficult to remove. The illustration of the Foetus and the Womb shows how completely the Divine aspect is covered by the low animal appetites and the vulgar desires for the sensous. In any case desire is that which hides the Divine in us.

4.39.1 अन्वयः

कौन्तेय एतेन कामरुपेण दुष्पूरेण अनलेन च नित्यवैरिणा ज्ञानिनः ज्ञानम् आवृतम्।।३९।।

4.39.2 TRANSLATION

Enveloped is knowledge, O Kaunteya, by this eternal enemy of the wise in the form of desire which is an insatiable fire.

4.39.3 EXPLANATION

Due to our greedy and insatiable desires the wisdom in us is completely obscured. We can never satisfy our desires by the enjoyment of the objects of desire. It grows more as does the fire to which fuel is added.

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4.40.1 अन्वयः

इन्द्रियाणि मनः बुद्धिः अस्य अधिष्ठानं उच्यते, एतैः ज्ञानम् आवृत्य एषः देहिनं विमोहयति।।४०।।

4.40.2 TRANSLATION

The senses, the mind and the intelligence are said to be its seat. Veiling wisdom by these, it deludes the embodied (soul).

4.40.3 EXPLANATION

The Lord tells us which are the seats of 'desire'. The senses, the mind and the intellect are the seats. Through these it deludes the embodied by veiling his wisdom. The deluded ego, foolishly identifying with the body, desires sense enjoyments. It thirsts for more and more emotional satisfactions by identifying with the mind. Identifying with the intellect it plans to re-live the remembered experiences of sense enjoyments and mental joys.

4.41.1 अन्वयः

भरतर्षभ, तस्मात् त्वं आदौ इन्द्रियाणि नियम्य एनं ज्ञानविज्ञाननाशनम् पाप्मानं हि प्रजहि।।४१।।

4.41.2 TRANSLATION

Therefore, O best of Bharatas (Arjuna), restraining

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these senses at first, cast ye away this evil (desire), destructive of wisdom and knowledge.

4.41.3 EXPLANATION

In order to kill the enemy, the desire, one has to control the senses first. The enemy is a sinful destroyer of Jñāna and Vijñāna. Śankarācārya explains Jñāna as "knowledge of the self and other things acquired from the scriptures and the teachers" (शास्त्रतः आचार्यतश्च आत्मादीनां अवबोधः ज्ञानम्।) and Vijñāna as "the personal experience, anubhava, of the things so tought" (विशेषतः तदर्थानुभवः विज्ञानम्।) For Rāmānujācārya ज्ञान relates to आत्मस्वरुप or the nature of the self and विज्ञान to आत्मविवेक i.e., discriminatory knowledge of the self.

4.42.1 अन्वयः

इन्द्रियाणि पराणि आहुः, इन्द्रियेभ्यः परं मनः, मनसः तु बुद्धिः परा, सः तु बुद्धेः परतरः।।४२।।

4.42.2 TRANSLATION

The senses, they say, are great, greater than the senses is the mind, greater than the mind is the intelligence but greater than the intelligence is he.

4.42.3 EXPLANATION

One must rise step by step. The higher one rises the more free is he. If one acts under the control of the senses,

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he is least free. he is freer when he adopts the dictates of the mind. He will be still more free when his mind is united with the intellect. And one will attain the highest freedom when his acts are determined by the self.

4.43.1 अन्वयः

महाबाहो एवं आत्मानं आत्मना संस्तभ्य बुद्धेः परं बुद्ध्वा दुरासदं कामरुपं शत्रुं जहि।।४३।।

4.43.2 TRANSLATION

Thus knowing him who is beyond the intelligence, controlling the (lower) self by the Self, slay, O mighty-armed (Arjuna) the enemy in the form of desire, so hard to get it.

4.43.3 EXPLANATION

Here the Lord asks Arjuna to control the restless ego by the light of the external spiritual self. He who knows becomes truely independent and asks guidance from no other power except his inner light.

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NOTES

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ಮುದ್ರಕರು : ಸಪ್ತಗಿರಿ ಪ್ರಿಂಟರ್ಸ್, ಬೆಂಗಳೂರು. 400 ಪ್ರತಿಗಳು.
ಒಳಪುಟ : ಎಂ.ಪಿ.ಎಂ. 60 ಜಿ.ಎಸ್.ಎಂ. 15.2 ಕೆ.ಜಿ., ರಕ್ಷಾಪುಟ : 170 ಜಿ.ಎಸ್.ಎಂ. ಆರ್ಟ್‌ಕಾರ್ಡ್,
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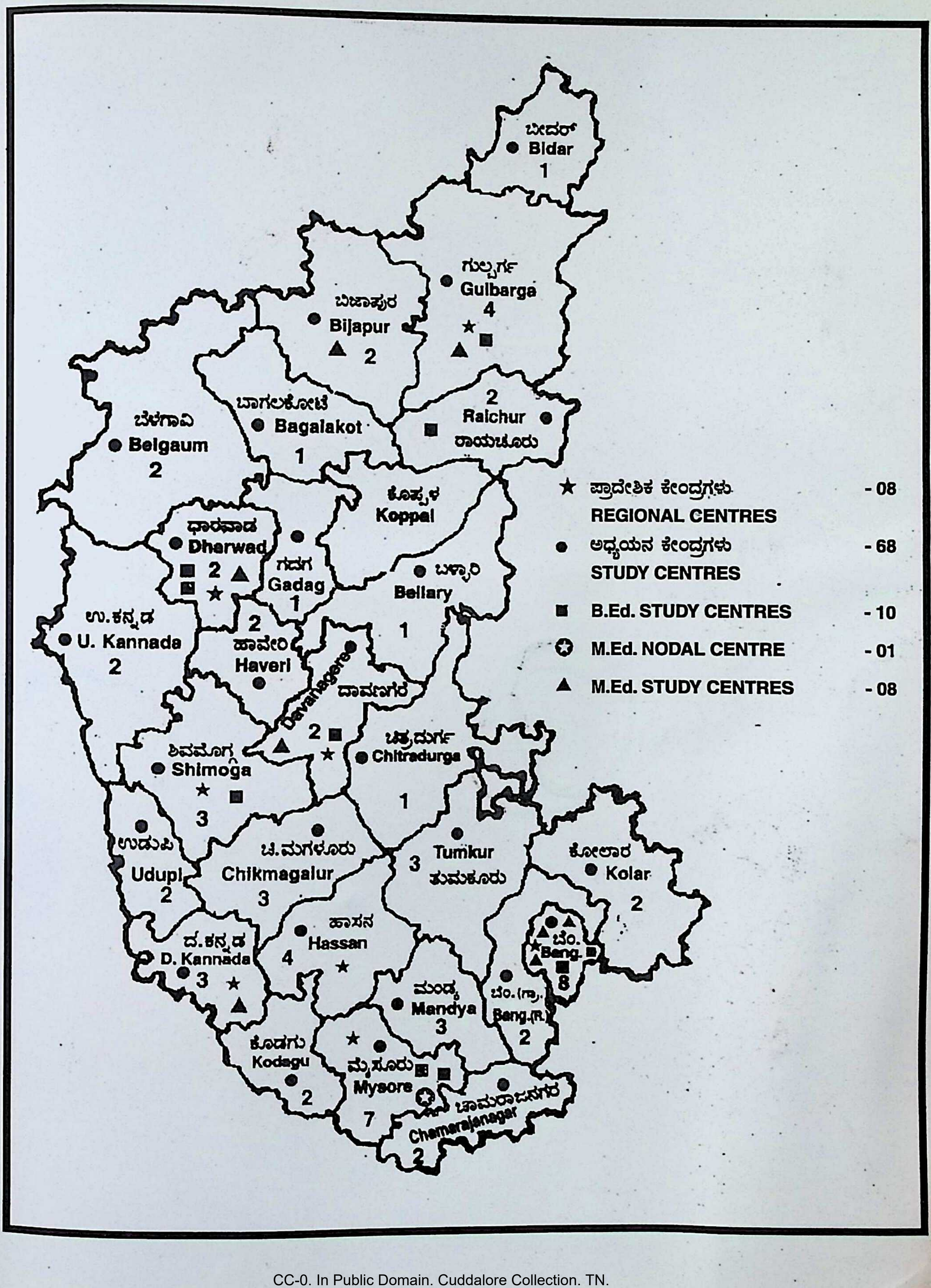

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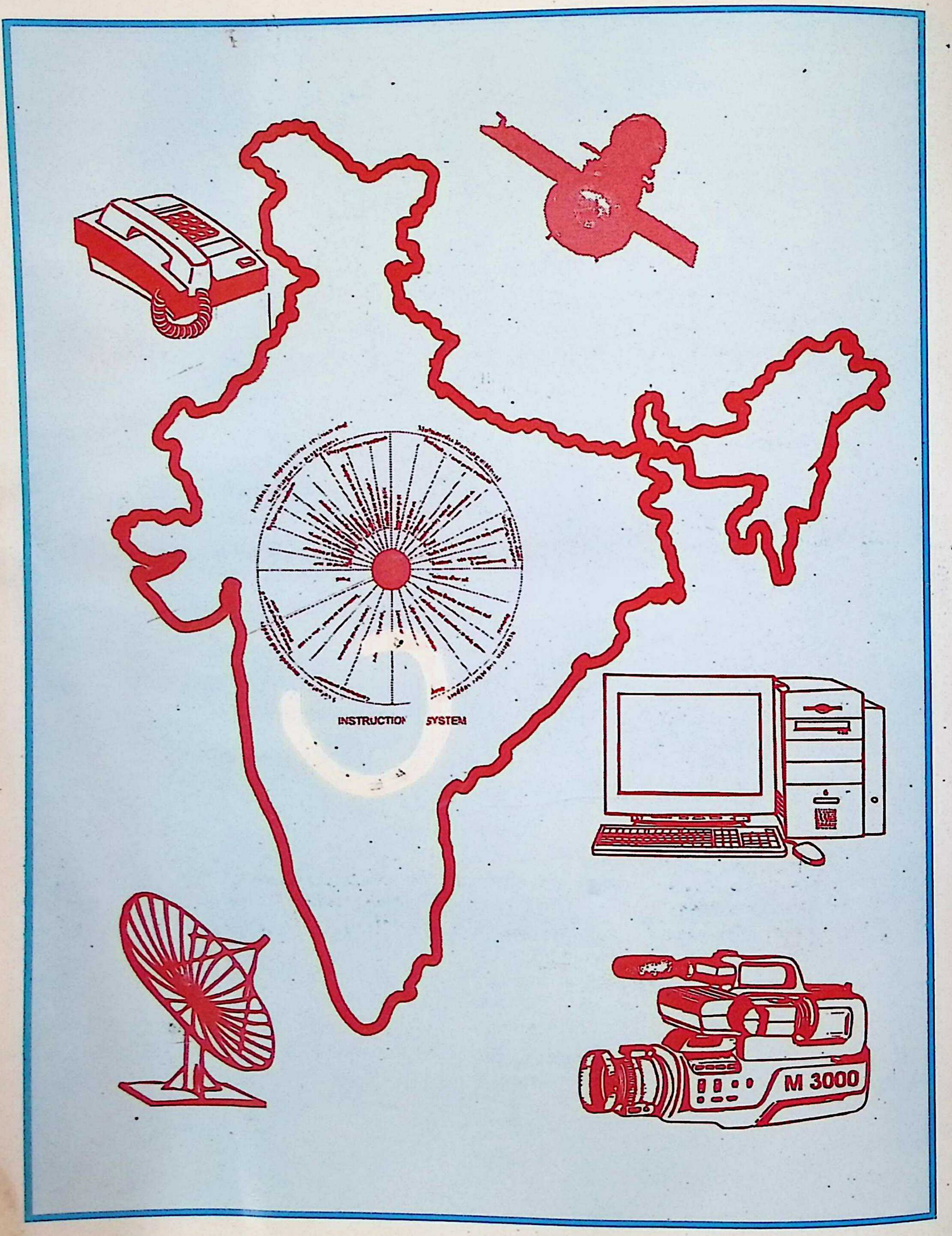

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